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BIOGRAPHY.

BRIEF MEMOIR OF DR. LEANDER VAN ESS,

The indefatigable Agent of the British and Foreign Bible Society.

PERHAPS some of our readers may be surprised, that we should give a Portrait and a sketch of the history and labours of a Roman Catholick clergyman, in the American Baptist Magazine. We do assure them, it is not because we have any sympathies or partialities for the superstitions of popery. But we have long been unable to withhold our admiration and respect from LEANDER VAN ESS.

The time, and property, and talents, which he has devoted to the translation and diffusion of the Scriptures, should endear his name to every one who loves the word of God. It is believed, that his disinterested exertions in promoting these all-important objects, have not been surpassed by any man living, with the exception, perhaps, of the venerable Dr. Carey, of Serampore.

The value of these exertions cannot fail of being enhanced in our estimation, when it is remembered that they have been made, not in the midst of good, but of evil report. It has been at the

hazard of offending the head of his church and all its high dignitaries, that he has pursued his godlike course. But the fulminations of his superiors and the reproaches of his equals, have not moved him from his steadfast purpose of giving the widest circulation possible to the Holy Scriptures.

Although we could wish he were a Protestant, we are not sure, were this to be the case, that he could do so much good in the Bible cause. As a Catholick Priest, he has an influence over the members of his church, which it is not possible that a Protestant could have. This influence is constantly employed in prevailing on those of his own communion, to receive into their houses and hearts the blessed truths of inspiration.

If we are correctly informed, he has by his pen made a powerful appeal to his brethren, on the duty of giving the scriptures to the laity. By quotations from the Catholick fathers, and from dis-

tinguished dignitaries of the church, as well as from their ancient ecclesiastical councils, he has shewn, that the prohibition, requiring the common people not to read the Scriptures, is comparatively of modern origin. and that its authority has been frequently disputed.

It is hoped and believed, that his statements in the work to which we have alluded, will have a most salutary effect. Those who have hitherto assumed the character of being lords over God's heritage, will probably be less bold in their arrogant pretensions;—and the laity, finding that popes, and cardinals, and councils of former times commended the perusal of the Scriptures, will either come to the conclusion that their spiritual rulers are not infallible, or that they may with safety read the word of God. In either case, the most happy consequences in favour of truth may be anticipated.

The following brief narrative, is taken from the *London Evangelical Magazine*.

“*LEANDER VAN ESS*, to whom the attention of the christian publick has of late been so much directed, is a native of Germany, of Roman Catholick parents, about fifty years of age, and a man greatly distinguished by his natural genius, the extent of his acquired knowledge, the solidity of his erudition, his genuine piety, and his enlarged benevolence.

In early youth he manifested an ardent desire for learning, and was sent by his parents to a Benedictine monastery, in which he spent several years, indeed, till it was suppressed during the late political changes and revolutions on the continent. Though naturally of a very lively temper, he practised at one time all the austerities of the monastick order; and even went so far as to wear a girdle round his loins studded in-

wardly with sharp points, for the purpose of mortifying his body. Being exceedingly fond of reading, his attention was happily directed to a frequent and attentive perusal of the Holy Scriptures, in the original languages; and the more intimate his acquaintance with them became, the more deeply was his mind impressed with the declaration of our blessed Redeemer: “God is a spirit, and they that worship him, must worship him in spirit and in truth.” No outward ceremonies afforded him inward peace of mind; he felt in his inmost soul the entire insufficiency of all his own doings, performances, and mortifications; he perceived that his very best actions and his holiest devotions were still intermingled with self and sin, and began to hunger and thirst after righteousness far exceeding that of the Scribes and Pharisees, “even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them that believe.” Christ became his refuge, his consolation, his hope, his delight, his highest treasure,—his all in all.

From that time he felt an ardent desire to promote a more general circulation of the sacred writings among his Catholick brethren. For this purpose he finally determined to undertake himself a new version of the New Testament in the German language, in the execution of which he experienced many difficulties, but happily overcame them all.

Assisted by a learned relative, he published the first edition of his New Testament about fifteen years ago; which was so ably executed and so favourably received, that it soon obtained the sanction of several episcopal authorities. After his version had undergone various corrections and careful revisions, to render it still more conformable to the Greek original, it was recommended to the atten-

tion of the Committee of the British and Foreign Bible Society, by several of the most distinguished Protestants as well as Catholick divines of Germany, and they felt happy to assist this noble champion of scriptural truth in its circulation. It is a delightful consideration, that by the combined exertions of British and Continental christians, he has been enabled, in the short space of fifteen years, to circulate upwards of 523,000 copies of the New Testament, besides more than 10,000 Bibles in different languages. Though he has experienced much opposition on the part of the bigotted adherents to the court of Rome, yet there are hundreds of his Catholick brethren in Germany who have most effectually aided him in carrying on this blessed work.

The good already accomplished by the dissemination of the seed of divine truth is incalculable. Infidels have been reclaimed, profane and profligate persons have been reformed, mere formalists have been convinced of their hypocrisy, and led to embrace, by a living faith, a crucified Redeemer; sincere believers have been edified and built up in their most holy faith, mourners have been comforted,—the weary and heavy laden refreshed,—the feeble strengthened,—the wavering confirmed—and all have been encouraged to evince the genuine nature of their christian faith by a holy and consistent life. Some striking facts of the blessings thus produced are related in a late publication of Leander Van Ess, which contains particulars of a most interesting and affecting nature. He is now engaged in the translation of the Old Testament, the first part of which has already left the press.

His private character is exemplary. He is modest, yet full of holy courage; cheerful, yet dignified in his deportment; active, yet

fond of retirement; laborious and indefatigable; eloquent in the pulpit, nervous and fluent in his style; a complete master of his own language, he writes and speaks the Latin, is an excellent Greek and Hebrew scholar, and, in fine, is possessed of very general information. His talents, his learning, and his christian philanthropy have rendered him justly celebrated on the Continent. During the late war, an epidemic disease broke out among the soldiers. About 600 were crowded together in the Castle of Marburg. The contagion spread; many became infected; scarcely any one would venture near the sick and dying, when Leander Van Ess, at the risk of his own life, went amongst them, administered medicines, food, and christian instruction, and became the happy instrument of rescuing many from temporal and eternal destruction."

From the latest intelligence which has been received in the United States, it appears, that this pious, and eminently liberal minded man, was not weary in well doing. He was distributing the oracles of truth with zeal and success; and he had the high gratification of being joined by an able fellow labourer of his own denomination.

In the tenth Report of the American Bible Society, his name and services are mentioned in the following terms of kindness and respect.

"Dr. Leander Van Ess, whom the Managers have so often mentioned with applause, has been greatly favoured in his disinterested and difficult labours. He has now distributed upwards of five hundred and fifty thousand copies of the sacred volume. And another professor in the Roman Catholick communion, influenced by his pious zeal, has prepared a version of the New Testament, which is spok-

en of in terms of approbation.”

We regret to learn, however, from a published letter of the Secretary of the British and Foreign Bible Society, that disease had partially, at least, withdrawn him from his labours. Among other interesting facts it is stated, that

“Leander Van Ess is also continuing his labours with every encouragement, but he appears to be somewhat alarmingly ill. We feel

disposed to pray that he may be spared to us yet a little while. We seem as if we could scarcely bear to lose him at present ; however, God is all-sufficient. He mentions that his two assistants appear fully competent to carry on the work. His communications breathe a truly good spirit—he seems as one who is living unto Him who gave himself for us, and to him to die will be gain.”

RELIGIOUS COMMUNICATIONS.

ON WHAT TOPICS CHRIST SHOULD BE HEARD.

GOD has done much to have his own beloved Son duly accredited. When he brought him into the world he demanded for him the adoration of angels, and a multitude of the heavenly host proclaimed with songs the happy event. Whilst he lay in the slumbers of infancy at Bethlehem, an eastern star turned its lustre towards the honoured spot, and seemed to acknowledge the incarnate Maker. At his baptism, the heavens were opened to make way for the descending attestation of the Holy Ghost.

Now in the context, two of the illustrious dead, Moses and Elias, appear conversing with him on the bloody exodus which he was soon to accomplish at Jerusalem. From the scene of glory which covered his transfiguration, a voice is heard : “*This is my beloved Son, hear him.*”

Many prophets and wise men had been heard prior to Christ. They had spoken as the Holy Ghost directed, and being impelled by a divine movement, had thus given forth the oracles of God. They claim attention in proportion only as they give heed to him whom we are now required

to hear. Many philosophers had been heard discoursing variously upon human fallibility and corruption which they could see, but which they could not cure. If we listen to them on the topics most material to our happiness, both present and future, we shall perceive that they only “led to bewilder, and dazzled to blind” what they obscurely imagined Christ has placed before us in the full splendour of demonstration. What they thought probable, he has made certain. Where they groped in darkness, he has shed a light which eclipses theirs, as the sun eclipses the dim taper. He, therefore, may be heard,

1. In confirmation of the anticipations of reason and nature in reference to our immortality. The total and ultimate extinction of the mental ray, is an apprehension which nature disallows. Through all her works she gives signs of a deathless being, and supplies many intimations of the state which must succeed the present. That no atom of a material substance, however small, can be annihilated by any effort of man, is a fact which creates a decided presumption, that no principle of an intellectual substance, however small, can be destroyed. For if the Creator has so guarded

the sensible elements as to render the minutest portion of them proof against destruction, much more will he protect that ethereal element which has flowed from his own inspiration.

In the amplitude of the soul, there is a further anticipation of the same thing. In desire, it is even broader than the earth, and of dimensions larger than the sea. When these are taken in, its immense capacity is not filled. Still there reigns a feverish discontent which constitutes at once its wretchedness and glory. It denies the competency of earth to satisfy its anxious cravings, and, therefore, reaches after immortality.

Without a deathless being, we should furnish no proof of wisdom in our formation. It is a contradiction to the customary economy of divine power to suppose, that we are animated by a heavenly spark, only to have that spark extinguished forever after a few years; that this goodly structure should be erected with so much care and skill, only to be hurled into irrevocable dissolution after a short course of action. The great architect has made nothing in vain; his single movements extend their effects to an endless succession, and leave on all the conditions of existence a tendency towards ultimity. The life that now is, furnishes no documents evincive of an ultimate being. Here all is preparation, trial, and subordination. Nothing is final, nothing has attained the extreme gradation; and, therefore, the mind reasonably anticipates a hereafter, and stretches its conceptions towards eternity to find that grand consummation of moral entity, in which every thing shall assume a finished and changeless character.

Such are the thoughts which reason gathers as they lie in the dark mazes of speculation. But

when we turn from her ambiguous oracles, and listen to God's beloved Son, we shall find these momentous conjectures reduced to certainty. His religion verifies what reason only dreamed of, and brings forward in a form so simple and intelligible that a child might grasp it, a proposition, under the uncertainty of which, forty ages had groaned. He has abolished death and brought life and immortality to light, and hence submits the question, "What shall it profit a man to gain the world and lose his soul, or what shall a man give in exchange for his soul? Fear not them who kill the body, and have no more that they can do, but fear him, who, after he hath killed, hath power to cast into hell." Immortality is assumed by the Saviour as essential to the being of man, and as inseparably connected with the administration of divine providence, for surely it cannot be this animal life, the little breath which moves these lungs in respiration, that he puts in competition with the whole world. It is the deathless nature of the soul which gives it such a value. This cannot die. Though it should covet death with intense desire, it cannot die. Live it must, though excruciated with ten thousand nameless agonies, or plunged into the depths of unmitigated despair. Live it must, because God so ordains, though annihilation be gain compared with such a being.

2. Reason too, cherishes some expectation of the retributions which await an imperishable being. She infers an operative government, from the penal consequences of a dissolute morality in this life. For when the experience of all ages asserts that one course of life leads to a miserable result, and that another leads to happiness and honour, what is it, but the voice of nature proclaiming the genius of that moral legisla-

tion to which an immutable God has subjected his intelligent creatures. He has incorporated into the whole body of nature, a code of laws more certain in their effects, and more absolute in their sanctions, than any human ordinations, however perfect. The executive power of his government is not confided to any intermediate agents, but executes its own provisions by an inherent capacity. Hence, it needs not the vigilance nor the arm of the magistrate to give it force and terror, but acting with a sort of spontaneous energy, it arrests and punishes with certain vengeance every transgressor. This is not a doubtful matter; the whole history of human guilt proves it. We read it in the ruined health and wasted fortune of every votary of licentious indulgence. Nor do the punitive measures of nature always appear commensurate with the crime. Her displeasure, in many instances, pursues the innocent posterity of the offender, and overtakes them in distant generations.

Thus the revealed law which announces a visitation of the father's sin upon the children, is only the law of nature expressed in words. The certainty and promptitude with which she resents the violation of her laws in this life, induces the apprehension of a retributive resentment beyond the grave.

This subject, so faintly held in the creed of reason, is placed beyond all question by the doctrines of Jesus. In John v. 28, 29, his words are full and explicit in confirmation of this point. "For the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation." The judgment to which he here refers, shall carefully discriminate be-

twixt the evil and the good, and shall operate after the resurrection. From the same authority we learn, that those who shall be found liable to the censures of divine justice, shall go away into everlasting punishment, but the righteous into life eternal.

The same disproportion betwixt the sin and punishment which we see in nature, may also be seen in the institutes of the Saviour. The felicity of the good, and the sufferings of the wicked, shall equally sustain an eternal duration, because the awards of the eternal Judge shall be irreversible. For if in nature he has fixed a measure of punishment which exceeds the apparent offence, without any impeachment of his administration; why may not the same principle regulate the penal inflictions of his moral government? It gives no man pleasure, much less the christian, to believe in the eternity of future torments. No christian adopts this as a part of his creed from mere pleasure. It is the evidence of the fact that forbids the contrary sentiment. The fancy of a universal restitution would be most grateful to the charity of every believer, if it were any thing else than a fancy. It would be an immense conception, superseding all the efforts of moral and religious inculcation, were it not based upon a fallacy. But as things now stand, it is something too good to be true, that is, too congenial with our corrupt inclinations.

3. The spirituality of his religion is another subject on which we should hear the Saviour. To urge the worship of God in spirit and in truth, must have subjected him to the charge of bold innovation. The homage paid to the Deity had been associated with corporeal display, and was therefore hardly distinguishable from the material symbols with

which it was blended. The abstraction of a simple spiritual worship must have been regarded as impracticable and visionary. For though it is but fitting and seemly that God, who is a spirit, should be worshipped by the spirit of his creatures, and that he who searches the heart should find the heart prepared for his holy scrutiny, yet truths so obvious, have not always exerted a due influence upon the human race. It is impossible to contemplate without indignation the disgusting forms which idolatry has assumed in the various ages of the world.

But spiritual idolatry is a sin, more subtil, and even more offensive to God, than the sensual forms at which we are so justly shocked. For whilst a spiritual worship is the great and primary duty of all who hear the gospel, a spiritual apostacy is the great and primary sin. We deservedly pity those who live in such woful abdication of rational dignity, as to bend themselves to the senseless forms which their own hands have made out of the crude elements; but are they less deserving our commiseration who deny their Maker the spirituality of a hearty adoration, and surrender themselves to the spirituality of a hearty rejection of him? They may not, indeed, deify the sculptural marble or the carved wood, but they dishonour God by canonizing their passions, and by an unrelenting desertion of his service.

4. Christ demands a hearing on the salvation of sinners. From the defection of man, there had never been a question on which a more tremendous darkness had rested. Even prior to the incarnation of God's only Son, there had existed in the world a general consent in reference to human guilt. On all hands it seems to have been conceded, that our unhappy species had been im-

plicated in some general revolt against the Sovereign of the universe: that a deadly corruption had infected the nature of man, and had left him under a sort of moral torpor. But how degraded nature was, to purge off the baser fire victorious, and return to its pristine purity, and how the dignity of Heaven's administration was to be consulted without the absolute perdition of every sinner, was a difficulty inexplicable to human reason. The resolution of such a doubt was an occasion worthy the intervention of the Son of God, who has satisfied all the conditions of the question, in two leading propositions. The first is, that sin, however aggravated, does not necessarily forbid salvation; and the second is, that moral goodness, however preeminent, is no procuring cause of it.

The first of these positions is explicitly affirmed in all the teachings of our divine Master. If there be any one point on which he has shed the light of indubitable certainty, if there be any one doctrine on which the stamp of inspired authority is laid, it is seen on this sublime peculiarity of his gospel. Let him be heard on this head. "And it came to pass as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, why eateth your Master with publicans and sinners? But when Jesus heard that, he said, they that be whole need not a physician, but they that are sick. But go ye, and learn what that meaneth, I will have mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance." (Matt. ix. 10—15.) In the case of Zaccheus the publican, the Saviour holds the same doctrine. "And Jesus said unto him, this day is salvation come to this

house, forasmuch as he also is a son of Abraham ; for the Son of Man is come to seek and to save that which was lost." (Luke xix. 9, 10.) One of the best expositors of his doctrines, has certified the construction which such passages should receive. (Rom. x. 8—10.) "But the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven ? that is, to bring Christ down from above ; or, who shall descend into the deep, that is, to bring Christ again from the dead ; but what saith it ? The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach ; that if thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved ; for with the heart man believeth unto righteousness, and with the mouth, confession is made unto salvation." It is not needful to multiply quotations in proof of our position. It stands as a fundamental principle of christianity, runs through its whole structure, and is in truth that feature in it, which makes it suitable to our condition. Had any moral fitness on our part been necessary to secure the mercy of Heaven, then that mercy had never visited us, because there is nothing which we can do to place ourselves in a meritorious attitude. But should it be maintained by any, that some virtuous discipline must change our character before we are fit to be saved, we ask, what is that discipline ?

Is it repentance ? This, however deep and hearty, does not remove the guilt of sin from the penitent. His sorrow, however pungent, produces no translation of his inherent corruption, but leaves him still to the irritations of keen remorse. Anterior to repentance, salvation is wholly of

grace ; subsequently too, it is wholly of grace. Human penitence then, does not modify the terms of salvation. Nay, the sorrow which is unto godliness is one of the component parts of salvation, and cannot therefore be a prerequisite to it, unless a part may be at once principal and adjunct,—which is absurd.

Is it the reformation of the life ? Any amendment of morals must be allowed a due importance in the estimate of actions, but in the utmost latitude of concession, good conduct can only have relation to that part of life during which it prevails. Present rectitude of deportment is no more than necessary to meet present obligations ; and consequently, can supply no surplus virtue to make amends for past delinquencies. If, then, the idea of redundant merit in actions be impracticable, no reformation, however perfect, can have a retrospective operation ; and hence the sinner, without the grace of God, must be in circumstances as hopeless after, as before his reformation.

In the same manner, we might examine every supposed claim of moral fitness, and should find, that if our unworthiness were to constitute an impediment to the grace of God, then salvation would be hopeless and impracticable. Environed, as we are, with the guilt of our misdeeds, deliverance could never reach us, if that deliverance depended upon our good deservings. But since the highest mercy in the sight of Heaven came down to us whilst we were yet without strength and without goodness, without our diligence or solicitation, there is reason to conclude that subordinate and collateral mercies will assume the same gracious tendency. That, "God, who spared not his own Son, but delivered him up for us, will with him freely give us all things."

The second position by which Jesus displays the genius of his religion is, that human merit, however preeminent, is no procuring cause of salvation. Hear him also on this head. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall, in no case, enter into the kingdom of heaven." (Matt. v. 20.) "And he spake this parable unto certain which trusted in themselves that they were righteous and despised others. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself. God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other." (Luke xviii. 9—14.) He inculcates the same principle in the house of Simon the Pharisee, in reference to the woman who was a sinner. (Luke vii. 36, 50.)

The morality of human actions when limited to a proper sphere must not be undervalued. To deny that generosity and justice, charity and benevolence, and in a word, the whole train of social virtues are good, would be an insolent deviation from truth and common sense. But whilst these qualities are allowed to possess all due merit, they amount to nothing more than a sort of secular policy—earthborn virtues rising no higher than the cloudy atmosphere in which they originate.

Should it be apprehended by any that this doctrine brings any disservice to correct morals, we

reply: that although our moral baseness is no hinderance to the grace of God, yet that grace is the most efficient check to the licentious workings of sin. Had it been possible for the law of Omnipotence to assume an attitude tenfold more vindictive than that in which it appeals to us, still it could not have changed the heart. It could have effected no more than it now effects. It might have pursued its enemies to death with afflicting thunder, but they would have remained enemies still, in the gall of bitterness and in the bonds of iniquity. It is not, therefore, by the reign of terror, but by the reign of grace, not by legal coercion, but by merciful discipline, that the Prince of life subdues and saves us.

Should the charge of repugnance to good morality be still urged against our view of salvation, we further reply, that this is a bold imputation upon the wisdom of God, and one which has been often made. It has not, therefore, the credit of novelty. An Apostle informs us that they will meet a deserved damnation, who thus slander the grace of God. For, in truth, the salvation of the gospel consults moral integrity by the strong guard of an inward persuasion in favour of virtue and holiness: it lays the stamp of a new character upon the whole interior man, and applies to the dormant conscience the sting of sanctified motives. It abolishes the inducements to folly, and gives a healthful action to all the springs of life.

DR. ADAM CLARKE'S LETTER ON
THE CHOICE OF TEXTS.

1. NEVER take a text which you do not fully understand; and make it a point of conscience to give the *literal* meaning of it to the people. This is a matter of great

and solemn importance. To give God's words a different meaning to what he intended to convey by them, or to put a construction upon them which we have not the fullest proof he has intended, is awful indeed ! Any person who is but even a little acquainted with spiritual things, may give a spiritual interpretation (according to his own opinion) to any text: but it is not every person that can give the *literal* sense. The spiritual meaning must ever be drawn from the literal ; and indeed when the first is well known, the latter, which is its use and application, will naturally spring from it: but, without all controversy, the literal meaning is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated and multiplied in the world.

2. Remember you are called, not only to explain the *things* of God ; but also the *words* of God. The meaning of the *thing* is found in the *word*: and if the *word* which comprises the original *idea*, be not properly understood, the meaning of the *thing* can never be defined ; and on this ground the edification of the people is impossible. We often take it for granted, that the words which are in common use are well known, especially when we understand them ourselves : but this is a very false opinion, and has bad consequences ; for elementary matters being not well known, it is no wonder if the intellectual improvement of the people do not keep pace with our labours. No man can read a language, the alphabet of which he has never learned. Every mathematician feels it a matter of imperious necessity to define all the terms he uses in his demonstrations.

3. Never appear to contradict the Holy Spirit by what is called treating a subject *negatively* and

positively. I shall wave all strictures on the barbarism of "shewing *negatively* what a thing is *not* ;" and will only beg leave to state, that the following instances of this injudicious and dangerous mode of handling the word of God have fallen within the compass of my own observation.

A preacher took for his text, Isa. xxviii. 16. *He that believeth shall not make haste*. On this he preached *two* sermons. His division was as follows : "I shall first prove that he who believeth *shall make haste*: and, secondly, show in what sense he that believeth *shall not make haste*." On the first, which was a flat contradiction of the text, he spent more than an hour: and the congregation were obliged to *wait* a whole month, before he could come back to inform them that, he who believeth *shall not make haste*. I would not be thought to insinuate, that the first sermon was not sound doctrine and good sense, as to its matter ; but I say it was injudicious.—And besides, it was absurd to found his work upon a text, the very letter of which it contradicted in the most palpable manner.

Another, a citizen of no mean city, not a thousand miles from the place where I write, took his text from Ps. xxxiv. 19. *Many are the afflictions of the righteous, but God delivereth him out of them all*. His division was as follows : "In handling this text, I shall first prove, that there is *none righteous*. Secondly, That the afflictions of the *righteous* are many: and, thirdly, That the Lord delivereth him out of them all." The honest man's meaning and design were undoubtedly good:—but who could hear his division, without trembling for himself and his text!

Another took Luke xii. 32. *Fear not, little flock; for it is your Father's good pleasure to*

give you the kingdom. In opposition to the *letter* of his text, the preacher laboured to prove, that the flock of Christ is not a *little*, but a *very large flock*: and in order to do this, brought in multitudes of pious heathens, vast numbers who sought and found mercy in their last hour, together with myriads of infants, idiots, &c.

Who does not see, that in each of the above cases, ignorance of, or inattention to, the *literal* meaning of the text, was the grand cause of this absurdity and contradiction? Choose, therefore, such texts as you understand; and, after having conscientiously given the literal interpretation, improve the whole in the best manner you can, to the edification of your hearers.

4. Seldom take a *very short* text; because a short one may not afford you sufficient matter to entertain and instruct your congregation. There are not many to be found who have the ability to use a *few words* of Scripture, as Addison and Steele did the Greek and Latin mottos of their Spectators: and those who have the ability, should not use it in this way, for this plain reason; that in preaching, *God* should be heard more than *man*. But where imagination and invention are put to the rack to supply the place of the words of God, the hearers may admire the address of the preacher, but are not likely to be fed with the bread of life.—In such cases *man* speaks *most*, *God* *least*. Such preaching must leave the people ignorant of the *Scriptures*. With many at present, preaching is become more of a *human art*, than of a *Divine science*: and when this is considered, we need not wonder that the pulpit is so often employed, without becoming the mean of salvation to them that hear.

5. Never take a text which out of its proper connexion can

mean nothing.—I travelled once with two preachers who trifled the whole year in this way. Their texts were continually such as these. *Adam, where art thou?—I have somewhat to say unto thee.—If thou wilt deal justly and truly with my master, tell me.—I have put off my coat, how shall I put it on?—Thy mouth is most sweet, &c.* I need not add that these solemn triflers did the people no good: and it will not surprise you to hear that they are both, long since, fallen away. Such texts as the foregoing may be preached from without any study; for two reasons: first, Because they are not subjects for study, and should not be studied; and, secondly, Because the person who takes such, speaks on them whatever comes uppermost, as one explanation will suit them just as well as another: for, taken out of their proper connection they mean—nothing. Beware of this, and never do violence to the word of God, by taking a text out of the connexion in which his Spirit has placed it. Let God speak for himself, and his words will bear convincing testimony to their own excellence.

6. It might be very proper to say something here concerning the *abuse* of Scripture, by what is termed *allegorical preaching*; but as the good sense both of preachers and people has nearly banished this *deceitful handling* of the *word of God* from the nation, observations on this head are rendered comparatively unnecessary.

Yet the custom still *lives*, though it does not *prevail*. A very great man, and one of the most learned of his day, ORIGEN, was the father of this most thriftless and unedifying art. *His* learning and reputation have gained it a sort of credit in the world with superficial people; though every scholar knows, that Origen himself, far from deriving any credit

from it, was degraded by the unsubstantial craft, which, with the wisest and best men, ranks among the *sullenly departing shades* of the whole herd of "unreal mockeries." Mr. *Benjamin Keach's* work on *Scripture Metaphors*, has done more to debase the taste both of preachers and people, than any other work of the kind. Fortunately, some years ago, a large edition of this work was printed: it got thereby into the hands of many private individuals. Many preachers in making a liberal use of it in the pulpit were, according to the popular phrase, "*found out*:" this has made them cautious. and *Keach on Scripture Metaphors* is now in less repute than formerly. Two instances of this *finding out*, came within my own knowledge. Mr. Wm. C. was eminent for explaining Scripture Metaphors and Allegories; the people admired his *deep knowledge and ability*:—in one of the principal congregations where he frequently preached, a gentleman luckily had in his library, *Keach's Scripture Metaphors*, and found that it was from this publication, that Mr. Wm. C. derived all his excellencies—he spoke of this publicly; and an unlucky person giving the name of *Billy Keach* to the preacher, spoiled his popularity.

Another, having taken his text, said, "I shall divide this into *twenty-one* heads;" and so saying, he produced them all in *detail*.—A gentleman in the congregation said, "When I return home, I shall examine *Keach on the Metaphors*, and see whether you have missed any." He did so, and found that he could speak more for the fidelity of the preacher's memory, than he could for the honesty of his heart; as in this respect he had most servilely and disingenuously stolen the word from his neighbour. Let these accounts not only deter you,

but all that may read them, from a conduct as disgraceful in a literary as in a moral point of view; and which, in the end, must involve its author in shame and highly merited reproach.

Independently of all this, the principle is bad: it is degrading to the dignified doctrines of the gospel to be treated in a way by which no rational conviction was ever produced; and by which no truth was ever proved.

Even *Metaphors* and *Parables* prove nothing: they only illustrate; and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemick divines are obliged to bow. *Theologia symbolica non est argumentativa. Similia ad pompam, non ad pugnam: illustrant, at nihil probant.* Added to all this, what is called *Allegorical Preaching*, debases the taste, and fetters the understanding, both of preacher and hearers.

7. But there is another species of preaching against which I would most solemnly guard you, viz. what is termed *fine* or *flowery preaching*. I do not mean preaching in *elegant, correct and dignified language*; as every thing of this kind is quite in place, when employed in proclaiming and illustrating the records of our salvation: but I mean a *spurious birth*, which endeavours to honour itself by this title. Some preachers think they greatly improve their own discourses, by borrowing the *fine sayings* of others; and when these are frequently brought forward in the course of a sermon, the preacher is said to be a *flowery preacher*. Such *flowers*, used in such a way, bring to my remembrance the custom in some countries of putting full blown roses, or sprigs of *rosemary, lavender, and thyme* in the hands of the *dead*, when they are put in their *coffins*. And may I be per-

mitted to say, that the unnatural association of words and sentences in a fine dignified style, with the general tenor of a discourse which is often of a widely different character, is to me as ridiculous and absurd as the union of a *cart-wheel*, with elegant *clock-work*.

But the principal fault in this kind of preaching is the using a vast number of words *long* and *high-sounding*, to which the preacher himself appears to have affixed no specifick ideas, and which are often foreign, in the connexion in which *he* places them, to the meaning, which they radically convey.

Such preachers are remarkable for the multitude of words of a *similar meaning*, which they often heap together. Their *substantives* are lost in the overbearing crowd of *adjectives* brought to explain them: and the case is not rare, where two or three of these epithets mean precisely the same thing; only, unluckily for the person who uses them, one happens to be derived from the Latin or Greek, another from the French, and the third, the only one he appears to understand, comes from his mother's tongue; and perhaps, the most proper on the occasion. Words used in such a way, either lose all meaning, or, like equal antagonist forces, destroy one another. Thus, "they draw out the *thread* of their *verbosity* finer than the *staple* of their *argument*." They are precisely such as a good woman used, who having completed a task of spinning, for a part of which she had been previously paid, returned to her employer, who was himself a correct and elegant speaker, with a speech which she thought would please him, and in which she was, no doubt, greatly helped by her benevolent neighbours: "Sir, I have brought back the *rest*, of the *residue*, of the *remaining part* of

the work you gave me to spin." The simplicity and ignorance of the poor woman, became a subject of innocent merriment; but a preacher who speaks thus, will not so easily escape: his affectation and pedantry, will, among sensible men, become the subjects of the most caustick animadversion.

CONCERNING BEHAVIOUR IN THE PULPIT, AND MODE OF CONDUCTING PUBLICK SERVICE.

1. Go from your knees to the house of God. Get a renewal of your commission every time you go to preach, in a renewed sense of the favour of God. Carry your authority to declare the gospel of Christ not in your hand, but in your heart. When in the pulpit, be always solemn: say nothing to make your congregation laugh. Remember you are speaking for eternity; and trifling is inconsistent with such awful subjects as the great God, the agony and death of Christ, the torments of hell, and the blessedness of heaven.

2. Never assume an air of importance, while in the pulpit: you stand in an awful place, and God hates the proud man. Never be boisterous or dogmatical. Let your demeanour prove that you feel that you are speaking before Him who tries the spirit; and to whom you are responsible for every word you utter. Self-confidence will soon lead to a forgetfulness of the presence of God; and then you will speak your own words, and perhaps in your own spirit too.

3. Avoid all quaint and fantastick attitudes. I once knew a young man who, through a bad habit which he had unfortunately acquired, made so many *anticks*, as the people termed them, in the

pulpit, as to prejudice and grieve many. A very serious and sensible person who constantly heard him, really thought he was afflicted with that species of *paralysis* termed *St. Vitus's Dance*: and hearing some blame him, entered seriously on his defence, on the ground of its being *the visitation* of God! As there are a thousand reasons why a young man should not wish the people to form such an opinion of him, so there is all the reason in the world why he should avoid *queer noddings*, *ridiculous stoopings*, and *erections* of his body, skipping from side to side of the desk, knitting his brows; and every other theatrical or foppish air, which tends to disgrace the pulpit, and to render himself contemptible.

4. Never shake or flourish your handkerchief; this is abominable; nor stuff it into your bosom; this is unseemly. Do not gaze about on your congregation, before you begin your work: if you take a view of them at all, let it be as transient as possible.

5. Endeavour to gain the attention of your congregation. Remind them of the presence of God. Get their spirits deeply impressed with this truth, *Thou, God, seest me!* and assure them, "He is in the midst, not to judge, but to bless them; and that they should wait as for eternity, for now is the day of salvation." I have ever found that a few words of this kind spoken before the sermon, have done very great good.

6. The pulpit appears to me analogous to the *box* in which the witnesses are sworn in a court of justice, "To say the truth, the whole truth, and nothing but the truth."—You are a *witness* for God; and are bound by more, if possible, than an oath, to speak the truth in righteousness and love; and to declare faithfully and solemnly, according

to the best of your knowledge, the whole counsel of God.

7. Give out the page, and measure of the hymn, and the hymn itself distinctly, and with a full voice; always giving the singers time sufficient to set a suitable tune: and do not hold the book before your face while giving out the hymn, for this hinders the progress of the sound.

8. While praying, keep your eyes closed: at such a time you have nothing to do with outward objects; the most important matters are at issue between God and you; and he is to be contemplated with the eye of the mind. I cannot conceive how it is possible for a man to have the spirit of devotion in prayer, while he is engaged in gazing about on his congregation. Such an one may *say* his prayers, but he certainly cannot *pray* them.

If you wish the people to join with you in this part of the worship, speak so as to be heard even at the beginning: *whispering* petitions to God, may be *genteel* for aught I know; but I am certain it is not to the use of edification. In your prayers avoid long prefaces and circumlocutions:—You find none of these in the Bible. Some have got a method of complimenting the Most High on the dignity of his nature, and the glory of his heavens: this you should studiously avoid. He that cometh to God must know that *HE* is: and a proper consideration of his being, power, holiness, and mercy, cannot fail deeply to impress your mind, and lead you at once even to his seat. You should never come into the congregation but in the spirit of prayer. Let your mind be wound up into that spirit in your closet; and then, in your prayers in the congregation, you will appear what you should be, *a man familiar with God*. Examine the Scriptures, and you

will find that all the holy men of God prayed in this way: they came directly to the throne, and preferred their suit. Ever considering themselves in *the presence of God*, the very commencement of their supplications seems no other than an *external* continuance of prayers in which their *hearts* had been long previously engaged.

9. Read your text distinctly, and begin to speak about the middle of your voice, not only that you may be readily heard, but that you may rise and fall as occasion may require, which you cannot do if you begin either too high or too low. Never drop your voice at the end of a sentence; this is barbarous and intolerable. In a multitude of cases, where the last word is not heard, the whole sentence is lost. Every sentence you speak should tend to edification; and it cannot edify, unless it can be heard: therefore, never begin too low; this is a greater evil than even screaming itself.

10. Be sure to have the matter of your text well arranged in your own mind before you come into the pulpit, that you may not be confused while speaking. But beware of too much *dividing* and *subdividing*: by these means the word of God has been made to speak something, any thing, or nothing, according to the creed or prejudices of the preacher. How little of this *division* work do you meet with in the discourses of the Prophets, the sermons of Christ, or the preachings of the Apostles. Besides, this mode of preaching is hackneyed to death; and can never succeed but in judicious hands. Unless the matter of the text be abundant, it rather fetters than enlarges the mind: and that which is ominously called the *skeleton*, i. e. a system of *mere bones*; is in general but ill clothed with muscles, worse strung with

nerves, and often without the breath either of a spiritual or intellectual life. By this mode of preaching, the word of God is not *explained*: from it, scarcely any thing can be learned but the preacher's creed, and his ingenuity to press a text into its service. His divisions and subdivisions explain his own mind and views; but they generally leave the text and context as they were before. No congregation can grow in *the knowledge of the Scriptures* by such teaching as this. On this subject, a man of deep sense and piety once observed; "The major part of what we hear at present in sermons is, *three heads and a conclusion*."

11. In whatever way you handle your text, take care when you have exhausted the matter of it, not to go over it again. Apply every thing of importance as you go along; and when you have *done*, learn to make an *end*. It is not essential to a sermon, that it be half an hour or an hour long. Some preach more in ten minutes than others do in sixty. At any rate, the length of time spent in preaching, can never compensate for the want of matter; and the evil is doubled when a man brings forth *little*, and is *long* about it. There are some who sing long hymns, and pray long prayers, merely to *fill up the time*: this is a shocking profanation of these sacred ordinances, and has the most direct tendency to bring them into contempt. If they are of no more importance to the preacher or his work, than merely to *fill up the time*; the people act wisely, who stay at home and mind their business till the time in which the sermon commences. Have you never heard the following observation? "You need not be in such haste to go to meeting: you will be time enough to hear the sermon, for Mr. X. Y.

always sings a *long* hymn, and makes a *long* prayer." Therefore never sing long hymns, pray long prayers, nor preach long sermons—these last are intolerable, unless there be a great variety of interesting matter in them, accompanied with great animation. I have often preached only ten or fifteen minutes at a time: Why? because I had no more to say on that subject; and I did not think that what I had already uttered was of consequence enough to entitle it, then and there, to a *second* hearing.

12. As to the *matter* of your preaching, I will only say; preach Jesus, preach his atonement, preach the love that caused him to die for the redemption of a lost world; and through him, proclaim a *free, full, and present* salvation, provided for every human soul; and God will bless your labours wherever you go.

ON THE DEITY OF JESUS CHRIST.

THAT God should challenge for his Son an honour equal to that which he claims for himself, and that men, out of avowed respect to the character of God should deny that claim, is a singular instance of creature strife with the Creator's pleasure. To us, it is evident, that the providence of God has taken as much pains to make the character of Christ explicit and unquestionable, as the diligence of man has taken to render that character obscure and dubious; that the Father has exerted as visible care in guarding the dignity of his Son, as man has exerted in vilifying that Son by denying his Godhead. It is most evident, that the wonderful personage to whom our attention is called in the text, is clearly characterized in Scripture. He is the sum and substance of both

Testaments. All types and prophecies find meaning in him, and without him are devoid of meaning.

Without presuming to say on our own authority what the character of Christ is, we will consult the authorised interpreters of his religion, and ascertain the impression which they had respecting him. The first of these to whom we appeal is St. Paul, of whom it may be observed, that he no where gives a studied and elaborate character of his divine Master. What he furnishes on this head seems to fall from him incidentally, and to be only collateral to the main argument which he may be prosecuting. This single fact gives the greater weight to his testimony, because he so often asserts the true dignity of Jesus when such an assertion does not appear material to his leading purpose, and when too he most generally follows up the course of his discussion with a spirit and expression which seem to presuppose the lofty truth to which he occasionally adverts.

The first direct impression which he received respecting him, is thus described in the 9th chapter of the Acts; "And as he journeyed, he came near to Damascus, and suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me; and he said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said, arise and go into the city, and it shall be told thee what thou must do." After his recovery from the effects of this miraculous vision, having spent certain days with the disciples at Damascus, he commenced the work of the ministry, "And straightway preached

Christ in the synagogues that he is the Son of God." This whole passage evinces the preternatural authority and elevation of that divine being, whoever he was, that made the communication to the mind of Saul.

Afterwards, when preaching at Antioch, he gives a more definite character of the Saviour, and declares him to be the author of forgiveness and justification. "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses."

In his address to the elders of the church assembled at Miletus, he adopts a language still more bold and decisive, and gives in one word, the dignity of that divine personage from whom he had received his ministry. "Take heed, therefore, to yourselves and to the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he has purchased with his own blood." Were it not for the arts of ingenious evasion, sentences like the foregoing, would settle forever the question of character

which belongs to the Son of God. There is no variety in the reading of this passage from manuscripts, which can justify a material alteration in the sense. The same Apostle in Rom. ix. 4, 5, assumes a tone of more exact description, and informs us in one clear, unambiguous proposition, who Christ is. Speaking of the Jews, he says, "Who are Israelites, whose is the adoption and the glory, and the covenants and the law, and the service and the promises, and whose are the fathers, and of whom, as to the flesh, is Christ, he that exists over all, God blessed forever." There is no possible way by which the force of this direct affirmation can be evaded, without torturing it into a false testimony against the Saviour. Observe the remarkable structure of the whole passage. As to his flesh, Christ is of the seed of Abraham. But as to his divinity, he is over all, God blessed forever. By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, and by him all things consist.

POETRY.

THE HEART'S OUTPOURING TO GOD.

PSALM CXLIII. 8.

THOU knowest, and alone canst know,
O God! each agonizing throe
I feel, as bow'd before thy face,
I cast myself upon thy grace.

Hold, hold, the thunders of thy throne,—
Thy justice, and my guilt, I own
With tears—but thou wilt hear the plea
Of him who died and rose for me.

I am oppress'd—do undertake
 For me—I ask it for his sake :
 I am perplex'd—do guide my feet,
 And make the path of duty sweet.

Oh leave me not, deceiv'd to stray
 From thine approv'd, appointed way :
 Oh leave me not, betrayed, to rove
 Without thy presence and thy love.

Thou, thou hast taught my soul to be
 Happy, alone, when near to thee ;
 And canst thou leave a helpless child,
 To wander desolate and wild ?

My Father! to thy side I cling,
 Forgive each past sad wandering :
 Now lead me with a Father's love,
 To thine eternal rest above.

On whom, but thee, can I repose?
 Weak are my friends, and strong my foes—
 My heart is treacherous—and a reed,
 The world, upon whose point I bleed.

Fountain of good without alloy!
 Thou source supreme of every joy!
 Unto thy fulness I repair,
 And drink immortal vigour there.

Oh! be thou still my joy, my strength,
 In toil, in trial—and at length,
 When called to dwell with thee on high,
 I'll count it gain and bliss to die.

MISSIONARY INTELLIGENCE.

BURMAH.

No recent information has been received concerning our missionaries in Burmah. From the nature of the intelligence published in our last number, we do indulge the pleasing hope, that their lives have been spared, and that they have again resumed their valuable labours. Although the suspension of their evangelick efforts has been a matter of deep regret to the friend of missions, yet, we can easily conceive that providence may have been qualifying them by this event for more extensive useful-

ness. Having passed through the furnace of affliction, their faith, and prudence, and zeal may all shine more brightly ; and their very imprisonment, as in the case of the apostle Paul, may have fallen out rather unto the furtherance of the gospel.

Of the termination of the war between the British and the Burmese, no one has a doubt. We have an impression that this interesting fact has been officially announced in England. It is believed that the provinces ceded to the

British government will at least be open to the introduction of christianity. Should the public dispensation of the gospel be tolerated there, without interruption from the civil power, much will have been gained.

Brethren Wade and Boardman with their wives, were in Calcutta, ready to embrace the first opportunity of making known the unsearchable riches of Christ to the Burmans. It will be gratifying to our readers to learn, that these devoted servants of Jesus, have lost little or no time, by the war which has kept them from the ultimate scene of their labours. They have all been assiduously employed in acquiring a knowledge of the language. Probably they are now teaching some of these deplorably ignorant people, the way of salvation.

CAREY STATION.

LETTER FROM MR. M'COY.

*Carey, (Mich. Ter.) 100 miles
N. W. of Fort Wayne, (Ind.)
June 26, 1826.*

Dear Miss Ober,

An absence of more than four months from this establishment, is the cause of delay in answering your very acceptable letter, dated February 13. That letter inclosed five dollars, safely received, and a list of articles put into a box for this mission: The whole being the munificence of the Juvenile Benevolent Society, of Beverly, Mass. for the purpose of educating and clothing a female Indian child at Carey, named Harriet Emma Ober, of which Society you are Secretary.

We beg the society to accept our unfeigned thanks for their attention to this mission, for their compassion for the poor, dear Indian children of our charge, and for their very generous effort to improve their condition.

We have selected for your beneficiary a promising little Putawatomie girl,

about four years old. Her Indian name is Okeetcheeh'. Her father is dead, her mother lives in our neighbourhood, and is worthless. She has two brothers older than herself, residing in our family.

At this place the missionaries and their children, and the Indian children, all live together as one family; on this account it is not possible for us to estimate with tolerable precision, the cost of maintaining a child in our school. Excuse me therefore, for not being able to reply in direct terms to your inquiry on this subject. If agreeable to the views of your society, we would prefer to accept from time to time, whatever of cash or clothing your society might think proper to send, and shall be truly thankful for the same, be it much or little. The instructions of the society will, however, be obeyed, and their views and feelings gratified to the extent of our ability.

We shall endeavour to teach our little Harriet to feel grateful to her dear young friends whose faces she has never seen, and perhaps may never see on this side the grave.

We are deeply affected and much pleased with the fact, that females, mostly under the age of 12 years, should begin thus early, these acts of kindness to poor Indian girls, who are less fortunate than yourselves. You have christian parents to guide your feet in the paths of virtue, a gospel ministry to attend, a bible to read; poor Okeetcheeh' had not. Among her kindred she found no Sabbath, no Sunday school, nor sermon. But now she finds a home, and teachers in our house; now she finds friends, who though a thousand miles off do "heartily remember her still;" yes, she is no longer Okeetcheeh' but Harriet Emma Ober.

Beginning thus early to *do good*, I trust that every one of the members of your society will find the path to heaven; and O, may God grant that there you may meet your Harriet.

Affectionately and thankfully yours,
ISAAC M'COY.

Miss Eliza-Ann Ober.

RELIGIOUS INTELLIGENCE.

Twelfth Annual Report of the Executive Committee of the Massachusetts Baptist Education Society, September, 1826.

A mind highly cultivated, and stored with treasures of knowledge, softened and enriched by the grace of the gospel, with all its sentiments and purposes elevated by the knowledge of God, is of great worth. Having at its command the whole range of the sciences, and of Biblical Theology, such a mind like that of Paul, casts all these and itself too at the Saviour's feet, seeking direction how to use them. And receiving thence a new impulse, it goes forth in the spirit and power of Elias; infidelity is stripped of its mask, false sources of happiness are exposed, vain excuses are torn away from men, the violated law of God speaks out its thunders, the overwhelming evidences of divine love and the privileges of a believer in Christ are portrayed, until, accompanied by the grace of the Holy Spirit, those who were dead do live; and the happy influence of such a mind cannot be limited to the present generation or to its own immediate sphere, but it will be felt on the other side the globe, in the islands of the sea, in our western wilds, in future generations and in eternity.

It is true highly cultivated minds, even without religious experience, have produced great changes in human society, in many respects for the better. And on the other hand minds with little cultivation and discipline, but eminently pious, have done and continue to do much good. But it is principally to those minds in which science and the power of godliness are blended, we are to look for the origin and execution of those great plans, which are to give the bible to the nations, the gospel to every creature, and to evangelize the whole world.

These are the minds which are destined to exert a wide and salutary influence, and to take hold with a strong grasp on the eternal destinies of man.

Now that the church of God may have such minds as these for her Pastors, and that the wilderness and solitary place may hear their voice and be glad for them, is the great object for which this society was established, and for which your committee have laboured the past year. It is that the sons of Zion, who, in indigent circumstances are called to the ministry, may have the best possible advantages, adapted to qualify them for this great work. Consider the hun-

dreds of churches who have no pastors, and the wide moral wastes, where dwell millions of souls, like our own, many of which must perish for lack of vision before our enlightened ministry can reach them, and how does the object magnify before our eyes!

How far this society shall succeed in effecting its designs depends on the guidance and blessing of the Lord. So much has already been done however, that this society and its friends have reason to thank God, and take courage.

Beneficiaries.

About thirty young men have received more or less assistance from this committee since our last anniversary. At that time twenty-one were on the list of beneficiaries; ten have since been received, two have been dismissed, six have with-drawn, one to receive ordination, two to study under the patronage of others, three to pursue other professions, giving assurances to the committee that all the monies they have received, shall speedily be refunded; leaving under the patronage of the society twenty-one. Of these, three are at Newton, fifteen are in college, and three are engaged in preparatory studies or in English. Their character and standing and progress are in general spoken of by their instructors in terms highly satisfactory.

Within the past year, several young men, recently beneficiaries of this committee have received ordination as pastors of churches, and are labouring with happy prospects. Others are preaching as candidates; and from some who are travelling as missionaries, we have received the most pleasing intelligence of their usefulness.

It would be in vain to expect that our wishes should be fully realized in every case. No society of this character, either in England or America have been long in existence without some instances of disappointment. If any occur among us it is earnestly hoped the churches may be excited by them to greater care in examining and recommending candidates, as well as to earnest prayer in behalf of those who are licensed.

It ought to be distinctly known that no person is properly a candidate for the charities of this Society, until the church of which he is a member, express its belief that God in his wisdom has designed him for the ministry.

Theological Institution.

At the time of the last Annual Meeting, your committee appointed the Rev.

Irah Chase as Professor of Biblical Literature for the new Institution.

The two sub-committees that had been appointed at the close of the last year, made their report at an early period.

That on the location of the Institution, in company with some other persons, visited several towns in the vicinity, and reported in favour of Newton, and referred to an eligible situation there which could be purchased at a low price. Whereupon this committee, after seriously deliberating on the question, proceeded to decide by ballot on the place of location, and gave their votes in favour of Newton.

The sub-committee chosen to solicit donations reported that it would not be difficult to obtain funds for the purchase and repair of the Peck estate, so called, in Newton. They were then authorised to purchase and repair the same, and to solicit monies to meet the expense, which we are happy to add has been accomplished. The whole amount being about \$8000, has been generously subscribed by a few individuals in Boston and its vicinity, and the premises were presented to the Trustees free of incumbrance at their last annual meeting.

On account of the great accumulation of business in relation to this object, and for other reasons, your committee decided in December last that it was expedient to commit the management of this Institution to a Board of Trustees distinct from this body. Accordingly they, with some other persons, presented a petition to the General Court for an act of incorporation, which was granted.

All the affairs of the Institution were then cordially transferred to that Board, and are now by the blessing of God in a state of happy progress.

Thus it will be seen that instead of being disheartened, this society have much to stimulate and encourage them to go forward and to make still greater ef-

forts; for the Lord is with us, the God of Jacob is our refuge.

Your committee at their last meeting, having been informed that the Trustees of the Seminary had assumed the salary of the Rev. Professor Chase, and that they had appointed the Rev. Henry J. Ripley, Professor of Biblical Literature and Pastoral duties, deemed it expedient to afford him support till other means are provided; which they doubt not will soon be obtained.

Benefactions.

One duty, which your committee feel deeply binding upon them, and which they are not reluctant to fulfil, is, to notice, with gratitude to the great Author of all good, the timely aid they have received from Benevolent Societies and individuals, in the support of beneficiaries, and in laying the foundation of that infant Seminary, which we hope is fraught with blessings to thousands of souls that are now ready to perish.

Although our treasury is now nearly exhausted, yet the prompt and liberal assistance which has hitherto been afforded by the benevolent, is a kind of pledge that this society shall never be suffered to languish, or to relax its efforts for want of funds, so long as its concerns are managed with prudence and discretion.

Let every pious heart then, seek the blessing of the Lord on this benevolent society, let them pray the Lord of the harvest to send forth more laborers, and that he will replenish the managers of this society with grace and wisdom to do right, and to do with their might whatsoever their hand findeth to do, and we may hope to see, *every year*, new pastors and teachers rise, who, as servants of the living God, shall show unto men the way of salvation.

E. NELSON, Sec'y.

Annual account of the Treasurer of the Executive Committee of the Massachusetts Baptist Education Society.

Receipts.

1825.

Sept. 24.	By amount received from H. Lincoln, Esq. late Treasurer,	458,01
	By cash from Bap. Ch. and Soc. Charlestown, - - -	13,47
	" African Church, Boston, - - -	3,00
	" Female Mite Soc. Amesbury and Salisbury, - - -	1,00
	" Third Bap. Church and Soc. Boston, - - -	75,00
	" Miss M. Saltonstall, Haverhill, - - -	5,00
	" First Bap. Church, do. - - -	6,23
	" Female Education Soc. in 1st Bap. Church, do. -	17,21
	" Bap. Benevolent Soc. Newburyport, - - -	4,45
	" Bap. Female do. do. - - -	10,00
	" West Cambridge Church, - - -	1,00
	" John Woodbridge, 2d, Marblehead, - - -	1,00
	" Bap. Church and Society, Lynn, - - -	7,51

	By cash from Bap. Church and Society, South Reading,	-	9,00
	" Second Bap. Church and Society, Boston,	- -	33,57
	" Boston Bap. Female Education Society,	- -	40,00
	" Bap. Church and Society, Salem,	- -	51,50
	" Salem Female Bap. Education Society,	- -	5,00
	" Salem Juvenile Education Society,	- -	8,00
	" Rev. Josiah Convers,	- -	5,00
	" Nathan Oliver, Chelmsford,	- -	5,00
	" a friend,	- -	1,00
	" Jonathan Pierce,	- -	52
	" Newton Female Education Society,	- -	26,00
Oct. 6.	By interest of U. S. Stock,	- -	108,00
	" of State Bank,	- -	75,60
	" of New England Bank,	- -	180,00
15.	By Cash of Thomas J. Goodwin, Executor to estate of David Goodwin, Esq. note and interest,	- -	190,00
17.	of Azubah Hayden, being 2 cents a week for one year,	- -	1,04
	" of Oren Tracy, note paid,	- -	17,50
Dec. 14.	" from a friend,	- -	1,00
27.	" from Rev. Bela Jacobs, presented by ladies in his Church and Society, to constitute him a Trustee for life,	- -	50,00
1826.			
Jan. 7.	By interest of U. S. Stock,	- -	108,00
26.	By note paid,	- -	3100,00
	interest on do.	- -	113,66
	By note paid,	- -	780,00
	interest on do.	- -	48,10
Feb. 2.	By Cash, dividend at Lynn Bank,	- -	45,00
Apr. 3.	" do. State Bank,	- -	69,30
15.	" do. U. S. Stock,	- -	108,00
29.	" interest on note,	- -	57,00
May 4.	" do. do.	- -	60,00
June 20.	" do. do.	- -	60,00
July 8.	" interest U. S. Stock,	- -	108,00
25.	" from Rev. Joseph Grafton, from ladies in his Ch. and Society to constitute him a trustee for life,	- -	50,00
31.	" interest on note,	- -	57,00
Aug. 7.	" dividend at Lynn Bank,	- -	45,00
29.	" on note,	- -	200,00
			<hr/>
			\$6469,76

Expenditures.

1825.			
Sept. 24.	To cash paid Josiah West, a beneficiary at Brown University,	- -	37,95
29.	" to Eli B. Smith, per note,	- -	25,00
Oct. 1.	" to Moses Gould, Waterville College, per note,	- -	20,00
27.	" to E. Eveleth, Amherst College,	- -	30,00
Nov. 5.	" Ephraim Simonds, per note,	- -	60,00
Dec. 1.	" to Moses Gould, Waterville, per note,	- -	12,00
2.	" paid for books for library of Theological Institution at Newton,	- -	23,50
7.	" to Eli B. Smith, per note,	- -	25,00
28.	" to Professor Irah Chase, for one quarter's salary,	- -	200,00
	" remitted the Agent of the beneficiaries, Waterville,	- -	253,50
1826.			
Jan. 14.	" to Alden S. Bailey, a beneficiary,	- -	33,00
31.	" let, on note and mortgage,	- -	3800,00
	" paid at Register office,	- -	2,00
Feb. 2.	To amount paid the Treasurer of the Baptist Missionary Society of Mass. being the amount of income from Mr. Cornish's legacy, agreeably to his will,	- -	425,00
Apr. 1.	To cash paid for support of students at Newton,	- -	150,00
May 4.	To amount paid Agent of the beneficiaries, Waterville College,	- -	159,51

May 10.	To cash paid Ezra Fisher, a beneficiary at Amherst College,	18,83
	do. do.	20,00
17.	" to Eli B. Smith, per note, - - - -	10,00
19.	" paid Clark Sibly, Amherst College, - - -	32,00
23.	" Rev. Irah Chase, one quarter's salary, - -	200,00
June 1.	" Julius Bliss, Amherst, - - - -	5,33
10.	" paid J. Sawyer, for board of students, Newton, -	38,00
Aug. 23.	" Edward Mitchell, Dartmouth College, - - -	34,00
26.	" John Greene, Amherst Academy, - - - -	15,00
	" Julius Bliss, do. - - - -	10,00
	" Clarke Sibly, Amherst College, - - - -	20,00
	" Ezra Fisher, do. - - - -	20,00
29.	" remitted the Agent of the beneficiaries, Waterville,	197,97
Sept. 16.	" paid Lincoln & Edmands' bill for books for the Library, Newton, - - - -	208,54
		6086,13
To balance credited on new account, - -		383,57
		6469,70
		E. LINCOLN, Treasurer.

PRIMARY SOCIETY IN SEDGWICK, ME.

Messrs. Editors,
The funds of our *Foreign Mission* are often increased by the contributions of Female Primary Societies, and their free-will offerings are frequently accompanied by communications to the Treasurer, with the pious effusions of the hearts of the donors. As a specimen, I hand you the enclosed for your perusal, and if you think proper for publication in your useful Magazine.

H. L.

Sedgwick, Aug. 25, 1826.

Dear Sir,

Inclosed is the sum contributed by the first Female Primary Society in Sedgwick. We regret very much that it is not in our power to send a larger sum; but small as it is, we humbly hope it will be received, as the free-will offering of cheerful givers. Our Society is not large, nor wealthy; the mite devoted to the cause of Missions, is the fruit of industry and self-denial; and we hope is accompanied with some prayers, that it may be blest to the salvation of some poor Burman or Hindoo, who is now in slavish fear and heathenish darkness, worshipping gods of their own hands-making. May they, instead of going to the Ganges to be cleansed from pollution, be by some dear Missionary directed to and find the Lamb of God that taketh away the sin of the world.

The amount inclosed and forwarded by Captain T. is seventeen dollars and ten cents.

Yours with respect,

In behalf of the Society,

SALLY ALLEN, Treas.

Dea. Heman Lincoln.

REVIVALS OF RELIGION.

The friends of Christ will be gratified to learn that in several towns where there are Baptist Churches the word of the Lord has had free course and been glorified. In Beverly between thirty and forty persons have been baptized on a profession of their faith. They continue to give the most satisfactory evidence that they have passed from death unto life. About the same number has been received into the Church at South Reading under the pastoral care of Mr. Davis. At Lowell the additions to the newly formed Baptist Church have amounted to nearly forty; and there is still in that place a pleasing attention to religion. The large accession to the church of Christ at Haverhill deserves thankful notice. It is sincerely hoped that what has occurred in each of these societies is only a prelude of still greater blessings to be enjoyed by them.

In a letter from Rev. Asa Averill, dated, Woodville, N. Y. Aug. 18, he says, "The Lord has granted us a shower of mercy; fourteen have been added to the church since the meeting of the Association."

The following communication from Rev. John Peck, of Cazenovia, will be read with interest.

Dear Brother,

I am now visiting the associations in this state, and learn that our brethren feel a deep interest in all the objects contemplated by the General Convention, and I trust its treasury will be replenished.

The cloud of mercy still overspreads this region, and drops of divine compassion are falling and refreshing the churches. This town is sharing in the riches of

God's goodness. I attended a meeting this week in the village, and I cannot describe the emotions of my heart, to see sinners weeping for sin and pleading for mercy, young converts rejoicing in God, and joy sparkling in the countenances of old saints. I was constrained to say it was the Lord's doings, and it was marvellous in our eyes. *Polemey*, *Fabius*, *Tully*, and *Homer*, are also sharing in the blessed work.

I attended this week the ordination of Brother *Jesse Eliot* from your region, a young man who graduated at *Hamilton*, last June, at *Oneida*, and it was a pleasant and interesting season. Brother *Eliot* is engaged as teacher and missionary at this station. The Indian school is in a prosperous state. In haste,

Yours in the bonds of the gospel,

JOHN PECK.

Dea. *Heman Lincoln*, Boston.

NEWTON THEOLOGICAL INSTITUTION.

The first annual examination in this Institution, took place on the 14th of September. The Board of Trustees, and a number of other individuals, were present. It was a day of deep interest, of devout gratitude, and joyous anticipation. The feelings of the friends of the institution were uttered in fervent prayer and thanks to God, by the Rev. Mr. *Grafton* and the Rev. Dr. *Bolles*.

The Junior Class were examined in the Hebrew language, and on various other subjects, pertaining to Biblical Literature. The proficiency which they had made, during the year, was equally creditable to their own industry, and to the unwearied assiduity of the Professor.

Essays were then read, which gave evidence of careful research, sound thought, and warm piety.

On the History of the Hebrew language,
By Thomas W. Merrill.

On the Greek of the New Testament,
By Seth W. Whitman.

Historical Sketch of the common English version of the Bible,

By Barnas Sears.

There was no middle class, as it is hardly a year since the establishment of the Institution. But two students, who had spent the first two years of their Theological course at *Andover*, having been admitted here to an advanced standing, and having finished the studies of the senior year, received their dismissal. Their essays were ;

On Preaching Christ crucified,

By Eli B. Smith.

On the connexion between a Preacher's private life and his official ministration,
By John E. Weston

These essays were, in our judgment, of an uncommon value. They presented a union, which we hope will ever characterize the efforts of the students of this institution, of just views and elevated piety.

The pleasure which the exercises of the day afforded to the friends of the institution, was increased by the fact, that the Committee of Finance had succeeded in obtaining, from a few generous individuals in Boston, and its vicinity, the whole sum, about \$8000, requisite to defray all the expense incurred by the purchase of the estate, and the repairs and alterations which were needed. The whole premises now belong to the Trustees, unincumbered with debt.

The Rev. *Henry J. Ripley*, of *Riceborough*, (Geo.) was appointed Professor of Biblical Literature and Pastoral Duties. It is expected that he will remove to *Newton*, without delay.

The present condition of the Institution is far more prosperous than could have been expected. A full statement will soon be laid before the public, and an appeal will be made to the friends of religion, and of an enlightened ministry, for aid to enable the institution to fulfil its sole end, viz. to assist persons who have been called to the ministry in acquiring a solid and useful education.

SWITZERLAND.

Persecution still rages in Switzerland. *M. A. Bost*, an Evangelical Minister in *Geneva*, for publishing an answer to a scurrilous pamphlet, written by Mr. *Cheyssiere*, one of the ministers of the dominant party, has been prosecuted, and condemned to pay a fine of 500 francs (upwards of £20,) besides the costs of the trial. The money was immediately raised by subscription. In the *Canton de Vaud*, one of the pastors, and several other persons, have been banished, for holding separate meetings for worship ; and at *Bex*, the Monthly Missionary Prayer Meeting has been suppressed by the Police.

FRANCE.

We are glad to hear that a Society has been formed in *Paris* "for the Encouragement of Sunday Schools," chiefly among the Protestant Churches.

The *Religious Tract Society* of *Paris* held its Annual Meeting April 11. Several New Tracts have been published ; the numbers circulated during the past year was 127,386. Several Auxiliary Societies have been formed, and many

instances of benefit derived from the perusal of the Tracts have been reported.

The Annual Meeting of the *Paris Bible Society* took place April 12. During the past year, 5735 Bibles, and 6106 Testaments have been distributed, and thirty-nine Auxiliary and Branch Societies have been formed.

The *Paris Missionary Society* held its Annual Meeting, April 14, which was very numerously attended. A Mission House has been opened, and six young men are pursuing their studies, with a view to Missionary labour. The funds of the Society are at present small, but increasing, and nine Auxiliary Societies were formed during the last year.

BAPTIST HOME MISSIONARY SOCIETY IN ENGLAND.

One of the most common objections that has been urged against Foreign Missionary efforts, is, that all we can possibly do, is required at home. It unfortunately happens however that in general, those who make these objections, do nothing for the extension of the gospel either at home or abroad. And it has so happened, that those who have the most generously exerted themselves in behalf of the Heathen, have most seriously directed their attention to the moral and religious condition of their own countrymen. This truth holds good both in relation to the United States and to Great Britain. It is a fact, not more lamentable than true, that those who lend no aid to Foreign Missions, lend none to Domestic Missions; and the friends of the former are the only men that have hitherto organized themselves for the purpose of actively supporting the latter.

We have a striking illustration of these remarks in the history of the "Baptist Home Missionary Society" in England. Such a society did not exist until the religious sympathies of that denomination had been called forth in favour of the heathen; and then, who came forward to support measures for spreading the gospel at home? The very men, yes, and they only, who had been active and untiring in providing means for the support of the christian ministry among the heathen.

We should like to give the whole of the interesting Report of the Society above named, but we shall only present a short extract from the Lon. Bap. Mag.

"Your Committee having pledged themselves to brevity in this Report, now hasten to a close. The substance of it amounts to this: *that upwards of 100 laborious and useful Ministers of the Gospel have been assisted from your funds during the last year; that more than fifty applications from or on behalf of others equally urgent and deserv-*

have been declined altogether FOR WANT OF FUNDS; that notwithstanding these prudent and painful refusals, the Treasurer and other members of the Committee have advanced considerable sums to pay the salaries of Missionaries during the last six months, and besides the balance owing to them, nearly £400 will be due to your agents at the end of the present quarter.

The claims of this Institution to public support must still rest upon the importance of the cause itself, and the adaptation of the means employed for its promotion; and that it is, under God, to Itinerant Preaching, however the ignorant may undervalue it, that we owe the conversion of the Roman world to primitive Christianity; our own freedom from the thralldom of Popery, in the success of the Reformation; and the revival of Christianity in the present day, from the depression it had undergone, owing to the prevalence of infidelity and indifference; and doubtless we who share the benefits of these exertions are bound, by the mercies which we have received, to seek the good of others that they may be saved. Had not benevolent men devoted their property and their lives to bring the Gospel to our fathers, we might have been this evening assembled to mingle human blood with our sacrifices to dumb idols. And how shall others hear without a preacher? And how shall they preach except they be sent? And who so likely to send and support them as ourselves? Come, then, ye beloved disciples of the Lord Jesus, to whom you owe so much, rise above every discouragement, and be entreated to take your full share in the honour of bearing his cross and supporting his cause, who sacrificed his life to save you. Be entreated to consider that in a great measure it rests with you to determine, whether we shall fall back or press forward among the ranks of those who are hastening the coming of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost."

ORDINATIONS, &c.

ORDAINED, at MORRISTOWN, Vt. on the 5th of July last, Mr. JOEL P. HAYFORD. Introductory Prayer and Sermon, by the Rev. Alva Sabin, of Georgia; Consecrating Prayer by the Rev. Isaac Sawyer, of Bethel; Charge by the Rev. Ezra Butler, of Waterbury; Right Hand of Fellowship by the Rev. Ephraim Butler; Prayer by the Rev. Marvin Grow; and the Benediction by the candidate. The assembly was large and the services appropriate and highly interesting.

INSTALLATION.

Rev. DAVID CURTIS was installed Pastor of the Baptist Church and Society in Abington, on Wednesday, July 26. First Prayer and Sermon, by Rev. D. Curtis, Pastor elect; Installing Prayer, by Rev. Oren Tracy, of Randolph; Charge, by Rev. Joel Briggs, of Randolph; Fellowship of the Churches, by Rev. Thomas Conant, of Marshfield; Concluding Prayer, by Rev. Caleb Benson.

On Wednesday, 2d of Aug. last, the Rev. CHRISTOPHER S. HALE was ordained as Pastor over the Baptist Church and Society in East Windsor, Vt. Introductory Prayer, by Rev. Ariel Kendrick, of Cornish, N. H.; Sermon, by Rev. N. W. Williams, of Concord, N. H. from Ephesians iv. 11, 12. And he gave some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Ordaining Prayer, by the Rev. T. Sawyer, of Bethel, Vt; Charge, by Rev. A. Leland, of Chester, Vt.; Fellowship of the Churches by Rev. Ira Parsons, of Newport, N. H.; Concluding prayer by Rev. R. M. Ely, of Springfield, Vt.; Benediction by the candidate.

NEW BAPTIST CHURCH CONSTITUTED AT PORTSMOUTH.

On Thursday, the 10th of Aug. last, a Council from the Baptist churches in Portland, South-Berwick, and Exeter, assembled at Portsmouth, and a Church was constituted, holding the same faith and order with all the regular Calvinistic Baptist Churches throughout the country.

At 11 o'clock, A. M. the Rev. Ferdinand Ellis, of Exeter, preached a preparatory discourse, from Psalm cx. 3. At 7 o'clock, P. M. Rev. Thomas B. Ripley, of Portland, preached the sermon from 1 Cor. i. 2. Rev. Charles Miller, of South-Berwick, presented the Right Hand of Fellowship, and delivered the Charge.—After which the Rev. T. B. Ripley gave an address, exhibiting the qualifications and duty of deacons in the church of Christ, and brother Samuel Cleaves was solemnly set apart for that office, by prayer and imposition of hands. A striking attention and solemnity marked the countenances of the assembly during the whole of these services—and we began an interest in the prayers of our brethren that God would graciously go on, and continue to add to this feeble band such as shall be saved.

On Saturday, Sept. 2, in the Baptist Church, at South Quay, Southampton county, Va. Simon Murfee, a member of said Church, was by Elder Nathaniel Chambliss, James Mitchell, and David M. Woodson, (who had been previously called on by the said Church, to form a Presbytery for that purpose) set apart to the sacred work of the ministry, in the presence of a serious and attentive auditory.

A Sermon, appropriate to the occasion, was delivered by Elder Woodson, from 2d Corinthians, v. 12, 20—Examination by Elder Mitchell—Imposition of hands by the whole Presbytery, while the ordaining prayer was offered by Elder Chambliss. The Bible was presented by Elder Woodson, with some forcible remarks, and a solemn and impressive charge delivered by Elder Mitchell. The Presbytery then proceeded to the Ordination of brother Hardy Cross, to the office of Deacon, in the said Church, when the exercises were closed by a benediction pronounced by Elder Woodson. The whole proceedings were conducted with a degree of solemnity and order, worthy of the occasion.

The Rev. Thomas Winter, formerly of Newark, N. Y. has been unanimously called to the Pastoral care of the Baptist Church and Society in Northeast, Dutchess county, N. Y. to fill the vacancy occasioned by the resignation of the Rev. John Buttolph, who has removed to the Michigan Territory, under the patronage of the Convention of the state of New-York. Mr. Winter has accepted their call, and has entered upon the field of his labours.

On Wednesday, the 16th of August last, in the First Baptist Meeting House at Providence, Mr. JAMES R. BURDICK, a member of said Church, was solemnly set apart to the work of the gospel ministry. The order of exercises was as follows: Rev. James N. Seaman offered the introductory prayer; Rev. Peter Ludlow, jr. delivered the discourse, from John iii. 3.; Rev. David Benedict made the ordaining prayer; Rev. Stephen Gano gave the charge; Rev. Wm. Gammell presented the right hand of fellowship; Rev. John C. Welsh offered the concluding prayer.

INSTALLATION.

On Wednesday, the 23d of Aug. last, Rev. RUFUS BABCOCK, jr. was installed Associate Pastor of the First Baptist Church and Society in Salem, and at the same time, Mr. GEORGE LEONARD was ordained Pastor of the Second Baptist Church and Society. The services on this interesting occasion were as follows: Introductory prayer by the Rev. Mr. Nel-

son of Lynn; sermon by the Rev. Mr. Sharp of Boston, from Romans i. 16.; address to the Second Church on their recognition. by the Rev. M. Grafton of Newton; ordaining prayer by Rev. Mr. Hall of Attleborough; charge by Rev. Professor Chase of Newton; right hand of fellowship by Rev. Dr. Bolles of Salem; concluding prayer by Rev. Mr. Drinkwater of Danvers; benediction by Rev. Mr. Leonard.

ORDAINED, at Poughkeepsie, N. Y. on the 22d of August last, Mr. ROBERT W. CUSHMAN. Sermon by Rev. W. T. Brantley, pastor of the first Baptist Church, Philadelphia, from Isaiah lv. 10, 11.; ordaining prayer by the Rev. Mr. Eastman, of the Union Church, New York; charge by Rev. Mr. Howard, of Troy; right hand of fellowship by Rev. Mr. Eastman.

Sept. 21, at the close of the Boston Baptist Association, Rev. Eli B. Smith was ordained to the work of an Evangelist. Rev. Dr. Bolles offered the Introductory prayer; Rev. James D. Knowles,

preached the sermon, from Jer. i. 6, 7. Rev. Professor Chase, of the Newton Theological Institution offered the ordaining prayer. Rev. Dr. Chaplin, President of Waterville College gave the charge. Rev. G. F. Davis, presented the right hand of fellowship. Mr. Smith has received an invitation to preach to the Baptist Society in Buffalo, N. Y. It is a very important station. The prayers of his brethren will go with him, that his labours may be followed with abundant success.

Fourth Baptist Meeting House in Boston.

The corner stone of the Fourth Baptist Meeting House, in Boston, was laid on the 25th ult. Mr. Sharp delivered an address on the occasion, and Mr. Knowles invoked the blessing of God on the undertaking. This house will be situated on Federal-street, near Milk-street. Its location is considered in many respects, more eligible than either of the houses, occupied by the Baptists in Boston, and it will be about 74 feet square.

OBITUARY.

JOSEPH BUTTERWORTH, ESQ.

On Friday evening, the 30th June, this truly valuable member of the community departed this life, at his house, Bedford-square, after a very short illness. His funeral took place on Friday, the 7th July, when his mortal remains were conveyed for interment to the Wesleyan Chapel, in the City-road. The spacious area in front of the chapel was crowded during the morning by Dissenters of various denominations. The hearse, followed by a train of nearly thirty mourning coaches and many private carriages, arrived at the ground, when Mr. Butterworth, the eldest son of the deceased, as chief mourner, followed by a great number of his late father's friends, entered the chapel in procession, where the burial service of the Established Church was read by the Rev. Mr. Stevens, of Great Queen-street Chapel, Lincoln's Inn Fields, after which the body was deposited in a vault beneath the chapel. The funeral appendages were devoid of all useless ornament; upon the coffin was a plate containing the following inscription:—

JOSEPH BUTTERWORTH, ESQ.

Died June 30, 1826.

Aged 56 years.

The loss of Mr. Butterworth will be greatly felt by the denomination to which he belonged, as well as by the religious public at large. He was a zealous supporter of every good cause—a man of fervent piety and catholic spirit—a friend

to the poor—and the ready advocate of the widow and fatherless. "Blessed are the dead that die in the Lord."

This notice of the decease of Mr. Butterworth, has been introduced, because he was one of those good men who belonged to the christian world. He has peculiar claims on the remembrance and gratitude of the Baptist Denomination. Although he was a member of the Methodist Church, yet his affections, and exertions to do good were not limited to that body. Being a member of the British Parliament he used his influence with men in power, in favour of the Baptist Missions in India. He generally presided at the Anniversaries of the Baptist Missionary Societies, both for Home and Foreign operations, and liberally contributed to their support.

His house was kindly opened for the reception of Mrs. Judson, when, in pursuit of health, she visited England. Such was the impression left on her mind of his piety and catholicism, that she dedicated her letters on the history of the Burman Mission to him.

We believe we are correct in stating, that he was the son of John Butterworth, an eminently pious Baptist minister, and the author of the Concordance which is in general use in the United States. His end, it is said, was occasioned by a stroke from the sun, by the exposure of his head, during the election at Dover.

The memory of the just is blessed.

Account of Monies received by the Rev. J. M. Peck, for the Rock-Spring Theological School, Illinois, from June to August, 1826.

David C. Bolles, Brooklyn, Con,	5,00	Jonathan Brown,	1,00
Caleb Moore, Hartford, Con.	5,00	Jonathan Kimball,	2,00
A. M. Collins, do. . . .	5,00	William Hunt,	5,00
C. Saunders, do. . . .	1,00	Gideon Foster,	3,00
Rev. C. P. Grosvenor, . .	,50	Mrs. Piper,	1,00
A Gentleman, N. York city,	1,00	Joshua Magoon,	3,00
John Winteringham, do. .	3,00	Rev. Henry Jackson, . .	2,00
P. & C. Jones, Philadelphia,	,75	A. Babcock,	5,00
Thomas Sheldon, N. York city,	1,00	Charlestown Fem. Bap. Miss. Soc.	
Several persons, Catskill, N. Y.	3,00	of 1st Bap. Church, Charles-	
F. Sayne, do. . . .	1,00	town,	10,00
Wilkes Hyde, do. . . .	1,00		
A. Bruce, do. . . .	3,00		<u>\$56,40</u>

\$30,25

Cambridge and vicinity, Mass.

Dea. Levi Farwell,	25,00
Several persons in the family of	
Dea. Farwell,	12,25
Rev. Abial Fisher, Bellingham,	3,00
Miss Rachel Kellogg,	1,00
Josiah Hovey,	1,00
John Rowley,	1,00
A friend,	2,00
N. Russell,	1,00
Nathaniel Griggs,	5,00
Dea. Thomas Griggs,	3,00
A friend,	10,00
Rufus Fish,	5,00
Jerusha Stone,	1,00
Miss Nixon,	,50
Samuel Davis, by Rev. B. Jacobs,	1,00
Olive Wakefield, by do. . .	1,00
Collection after meeting, . .	20,75
A friend,	2,00
Nathaniel Stone,	1,00

\$96,50

Salem, Mass.

Collection 1st Bap. Church, Salem,	14,89
A friend,	3,00
Rev. Dr. Bolles,	5,00

\$22,89

Lynn, Mass.

Dea. Jonathan Bachellor, . . .	25,00
Rev. E. Nelson,	1,00
Mr. Johnson,	,50
Sundry persons contributed at	
prayer meetings,	3,00
Caleb Wiley,	1,00

\$30,50

Charlestown.

Joshua Burr,	10,00
Benj. Haynes,	5,00
William Arnold,	5,00
Rebecca Easterbrooks, . . .	1,00
Joshua Mixer,	,40
Ralph Pratt,	1,00
James Fosdick,	2,00

South Reading.

Samuel Wiley,	1,00
Miss Nancy Knights,	,50
Col. Lemuel Sweetzer,	3,00
Miss Olive Sweetzer,	,50
Eunice Eaton, 2d,	,50
Rev. G. F. Davis,	,50
Widow Wiley,	,42
Mrs. K. Wiley,	,50

\$6,92

Collection Bap. Church, Hudson,	
N. Y. July 9,	6,00
Sheldon Miner, Wethersfield, Ct.	1,00
Collection Bap. M. H. in Litch-	
field, Ct. Sept. 3,	3,86

\$10,86

Boston.

A friend,	1,00
Several persons at Rev. Mr.	
Sharp's Vestry,	2,31
Dea. John Sullivan,	10,00
Mrs. Bowman,	1,00
John Richards, by E. Lincoln, .	1,00
Three children belonging to Rev.	
Mr. Wayland's congregation—	
Hester Hill, 18, Saml. Hill, 19,	
and Wm. Hill, 18,	,55

3,00

A friend,	3,00
From an unknown friend, by	
Dea. James Loring,	10,00
Dea. James Loring,	5,00
Rev. Francis Wayland, jr. . .	5,00
A friend,	,25
Mr. Joscelin, by E. Lincoln, .	1,00
Miss Lane, by do. . . .	1,00
John Spence,	1,00
George S. Goddard,	3,00
A friend,	1,00

Collection after sermon in 2d	
Bap. Church,	34,12
John B. Jones,	10,00
Female friend 3d Bap. Church,	
left with E. Lincoln,	3,00
Mr. Bowman, left with E. Lincoln,	1,00
A little girl, left with do. .	,51

A lady of the 1st Bap. Church, left with Rev. Mr. Wayland,	5,00
A member of do. by do.	2,00
Mr. Griggs,	5,00
Roxana Bailey, by E. Lincoln,	1,00
Mr Wood, by do.	1,00
A "friend of Missions," in Rox- bury, sent to E. Lincoln,	10,00
A female friend 1st Bap. Church Boston, by E. Lincoln,	2,00
A female friend by do.	1,00
Calvin Haven,	100,00
Dr. Shurtleff,	5,00

\$226,74

Pawtucket, R. I.

Rev. David Benedict,	5,00
O Starkweather,	5,00
U. Benedict,	1,00
Sanford Durfee,	1,00
Preston Grant,	,50
A friend,	,50
Bosworth Walker,	2,00

\$15,00

Providence.

Mrs. Ward,	1,00
N. Waterman,	2,00
Nicholas Brown, subscription to be paid in cash as soon as the building is covered,	100,00

\$103,00

*For the purchase of Globes, contributed
at the ordination in Salem, Aug, 23,
1826.*

Miss Mary Osborne, by Dr. Bolles,	1,00
Rev. J. D. Knowles, Boston,	2,00
Rev. G. F. Davis, South Reading,	1,00
Rev. F. G. Macomber, Beverly,	,50
Rev. A. Drinkwater, Danvers,	1,00
Cash by Mrs. Bachellor,	2,00
Rev. G. Leonard, Salem,	,45
Stillman Lothrop, Boston,	5,00
Cash,	1,00
A friend in Boston,	1,00

\$14,95

*Cash remitted to the Treasurer of the
Bap. Miss. Soc. of Mass. for Rev. J.
M. Peck, to aid the Theological School
at the West.*

Mr. I. Macomber,	10,00
N. Alden, Esq.	10,00
Rev. Iral Chase,	4,00
Female Mite Society, Beverly,	20,00
Female friend,	,50

\$44,50

Total in cash, \$658,52

*Donations in Books for Library, and
other articles.*

New York.

Rev. S. H. Cone,	books,	10,00
Rev. John C. Murphy,	do.	3,50
A. Mills,	do.	8,50
James Wilson,	do.	10,00
Rev. D. H. Barnes,	do.	7,00
Miss M. L. Rainsford,	do.	13,00
John Gray,	do.	1,75
Joseph Compton, Phila.	do.	2,00
Mrs Randolph, N. Y.	do.	1,50
Rev. Aaron Perkins,	do.	10,00
R. Jacobs,	tin ware,	6,70
Thomas Herbert,	do.	5,00
Mr. Simpson,	do.	13,00
Thomas Purser,	crockery,	10,58
Miss M'Clemahan, Hudson,	books,	1,75
Rev. H. Malcom,	do.	10,00
N. Elliot, Catskill, N. Y.	do.	1,00
Mr. M'Kinstry, do.	do.	3,00

\$118,23

Boston and vicinity.

Rev. Bela Jacobs, Cambridge,	books,	6,50
Rev F. Wayland, Boston,	do.	10,00
Rev. D. Sharp,	do.	20,00
Lincoln & Edmands,	do.	18,00
Rev. J. D. Knowles, do.	do.	12,00
Several persons in S. Reading,	do.	11,30
Sam'l. West, Salem,	do.	10,00
Rev. E. Nelson. Lynn,	do.	1,50
Dea. H. Lincoln, Boston,	do.	18,00
Dea. T. Badger,	do.	4,00
Rev. D. Benedict, Pawtucket,	R. I. books,	15,00
U. Benedict, Pawtucket,	goods,	,50
Chas. Robbins, Providence,	books,	1,50
Mr. Pierce,	do.	1,50
Joseph Martin,	do.	3,50
Rev. Alva Woods, Professor, &c. Brown University,	books,	10,50
Rev. Joseph Emerson, Principal Female Academy, Weathers- field, Con.	books,	41,35
Dea. J. B. Gilbert, Hartford,	books,	1,25
Philo Morse, Litchfield, Ct.	do.	5,00
Small donations from several persons at different times,		,32
Lewis Hearsy, Boston, left with Lincoln & Edmands,		4,50

Total in books and other articles, \$314,50

Several donations of books have been
left at depositories in New York, Hart-
ford, and Boston, not included in the
above account. The amount will be pub-
lished as soon as known.

J. M. PECK, Agent.

Sept. 14, 1826.

JOYFUL INTELLIGENCE.

We have deferred to a future number, several articles which had been set in type, to give room for letters which have just been received from MR. and MRS. JUDSON, and some of the Missionaries in Calcutta.

DR. JUDSON'S LETTER TO DR. BALDWIN.

British Camp, Yantabo, Feb. 25, 1826.

Rev. and dear Sir,

We survive a scene of suffering which, on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June, 1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one Armenian, and one Greek, was thrown, into the "death prison," at Ava, where we lay eleven months—nine months in three pair, and two months in five pair of fetters. The scenes we witnessed and the sufferings we underwent, during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-ben-lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government in removing us from Ava, to have us sacrificed, in order to ensure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure prevented its execution. I remained in the Oung-ben-lay prison six months, in one pair of fetters; at the expiration of which period I was taken out of irons, and sent under a strict guard to the Burmese head-quarters at Mah-looan, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released at the instance of Moung-Shaw-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate, the British troops making steady advances on the capital; and after Dr. Price had been twice dispatched to negotiate for peace (a business which I declined as long as possible,) I was taken by force and associated with him. We found the

British above Pah-gan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow-prisoners; and on the 21st inst. obtained the reluctant consent of government to my own final departure from Ava, with Mrs. J.

On my first imprisonment, the small house, which I had just erected, was plundered, and every thing valuable confiscated. Mrs. J. however, was allowed to occupy the place, which she did until my removal to Oung-ben-lay, whither she followed. Subsequently to that period she was twice brought to the gates of the grave; the last time, with the spotted fever, while I was absent at Mah-looan. She had been senseless and motionless several days, when the providential release of Dr. Price, at the very last extremity, gave an opportunity for such applications as were blest to her relief. On my return, I was astonished to find her in the most emaciated, helpless state, not having heard a word of her illness. She however rapidly recovered, and is now in perfect health. Even little Maria, who came into the world, a few months after my imprisonment, to aggravate her parents' woes, and who has been, from very instinct, it would seem, a poor, sad, crying thing, begins to brighten up her little face, and be somewhat sensible of our happy deliverance.

The treaty of peace was signed yesterday, by the respective plenipotentiaries, according to the terms of which the province of Arracan, and the small provinces of Ya, Tavoy, and Mergui, in the south, are ceded to the British. It was this consideration chiefly that induced me to embrace the first opportunity of leaving Ava, where the only object I ever had in settling, was to obtain some toleration for the christian religion,—a favour which I hope now to enjoy without leave from his golden footed majesty.

Sir Archibald has assigned us a large gun-boat for our accommodation down the river, and we expect to leave this in a very few days.

Respectfully yours,

A. JUDSON, JR.

Rev. Dr. Baldwin.

EXTRACT OF A LETTER FROM REV. MR. WADE, TO REV. MR. SHARP.

Calcutta, March 23, 1826.

Rev. and very dear Sir,

You will be happy to hear, that more than common attention to religion, seems to prevail in the minds of the people who usually attend worship in the church, of which our late friend Mr. Lawson, was Pastor; six persons have been added by baptism since Mr. Lawson's death, and seven others are to be baptized next Sabbath, and a number more are under very serious impressions. This attention to divine things, commenced before Mr. Lawson's death, and two or three who are now candidates for baptism, date their first serious impressions from the circumstance of his death, and another from a sermon preached on that occasion.

Begging an interest in your fervent prayers, I remain very sincerely and respectfully yours,
J. WADE.

EXTRACT OF A LETTER FROM MRS. JUDSON TO REV. F. WAYLAND, JR.

Rangoon, March 23, 1826.

My dear brother,

Previous to the reception of this you will have heard that we are alive, and out of the hands of those who have so long made us tremble. I can hardly, at times, believe it a reality that we have been safely conducted through so many narrow passages, and find ourselves at last at Rangoon our old home. Our continued existence is ascribable to God alone, who, no doubt in answer to the prayers of our beloved friends in America, has watched over and preserved us, and mingled mercies with all our afflictions. O that our future lives may bear some proportion to the great mercies we have received. The general outlines of our history for two years past, Mr. J. has communicated to Dr. Baldwin. Of our sufferings and distresses none can form an idea, but those who were in confinement with us. You will hardly believe when I say, that so entirely occupied were our minds with present afflictions, and seeking means for deliverance, that months have elapsed without thinking of home, or those dear friends, on whom our thoughts have been so constantly fixed. When we reached the English camp, and I found myself once more at liberty, with what delight did I retrace my late visit in America. How much I

thought of my Boston friends, and all their kindness previous to my sailing for India. You lost a very long letter in the Edward Newton, two or three sheets of paper. I wrote to all my friends in America, and unhappily sent them by the same ship. We have not yet received a line from America, excepting a short one from Dr. Bolles. But we doubt not there are many in Calcutta for us. In my letters to you I particularly recommended to your friendship, Captain Bertody, whose kind and attentive conduct during our passage from America, will never be forgotten.

We have been in Rangoon a week, but have not concluded to which of those places, retained by the English government, we shall go. We think more of New Mortiban than any other place. It is separated from Old Mortiban by the Thanlwen river, and will probably be very populous, as most of the Burmese from the old towns are going over. We are gratified in hearing that Mr and Mrs. Boardman have arrived in Rangoon. They will be all ready to enter on their work, when we shall have fixed on a place. Under the English government, we shall, I have no doubt, establish as many schools as we shall be able to support. But you shall hear from us as soon as we arrive at the place of destination. We have with us now four of the christians, and are expecting others daily, who will all follow us to whatever place we go. Ma-Mess-la and her sister appear very well, and ascribe the preservation of our lives to the care of God alone. Mounng-lug stood by me faithfully during our long confinement, and was the only one for some time who would carry Mr. J. his food. I trust the Burman Mission will yet prosper, and that you will from time to time be made joyful by the accounts of converted Burmese. I must close, or I shall lose this opportunity of sending.

Forget not in your prayers,
Your sister in Christ,
A. H. JUDSON.

EXTRACT OF A LETTER FROM MRS. WADE TO A FRIEND IN BOSTON.

Calcutta, April 6th, 1826.

My dear Mrs. S —,

With feelings better conceived than expressed, I hasten to inform you, that

yesterday we received the joyful intelligence, that peace was again restored to Burmah, and all was soon after confirmed, by the unexpected arrival of Dr Price, who has been sent here on a commission from His Burman Majesty. He informs us that the prisoners are all released, and that Dr. and Mrs. Judson with their little daughter, are now in Rangoon, and in good health. I have had so little opportunity of conversing with Dr. Price, that I am not able to give you any particulars. But their sufferings have been *dreadful*, and a *merciful* Father has restored them in safety. Oh, who ever before had *more* reason to trust *implicitly* in God, since we have received such signal mercies? And while with grateful joy we raise again "*our Ebenezer*," Oh, continue to pray for us that these very peculiar providences, may be sanctified, and that we may *all* come forth as gold from the furnace, "*seven times purified*."

Dr. Price has left his family, consisting of his wife and two little sons, in Ava, and intends to return and remain at that place. I understand that Mr. Hough has the prospect of remaining at Rangoon as interpreter to the English Consul, and Mr. Judson intends to return to some station under the English government. Mr. Wade and Boardman have just received letters from him, and are expecting others. I think they feel no hesitation with regard to the propriety of joining him without delay. As to myself, I feel a partiality to Rangoon, but the advantages of the English Government to the mission, more than overbalances that prepossession, and I feel more joy than I can express, in the prospect of being so soon again among the Burmans. If God will now permit us to spend our few remaining days in Burmah, and bless us there, I have nothing more to ask. Mr and Mrs. Boardman are in good health, and send their christian love. From your acquaintance, you will readily anticipate the pleasure we derive from their society, and we feel truly thankful for such a valuable addition to our little band. The ship being about to sail, I must close this hasty epistle with much love to all our friends in Boston.

Ever affectionately yours,

D. B. L. WADE.

LETTER FROM MRS. JONES, (LATE MRS. WHEELOCK) TO DR. BALDWIN.

Calcutta, April 12th, 1826.

My much respected Pastor,

Some time ago, I wrote you a long letter which I hope you will receive, together with a Report of our Society, for Native Female Education. There was then no prospect of a termination of the Burman war; but now I have the pleasure of saying, that the sound, and alarm of war is no more heard among us. The joyful intelligence of "*peace, peace, with the Burmans*" has saluted our ears, and the treaty of peace with 25 lacks of Rupees has arrived here from the golden footed majesty, to the satisfaction, I believe, of all parties concerned, for all were sufficiently tired of the long continued war. Seventy-five lacks of Rupees, yet remain to be sent to the English powers, from the king of Burmah. Rangoon is given up to the Burmans again, but the English retain several other places, to them of greater consequence. Dr. Price is now in Calcutta, and has given us a very affecting account of their sufferings while prisoners. He left Mr. and Mrs. Judson, at Rangoon, quite well, also Mr. and Mrs. Hough. I have not yet heard whether it is their intention to come round to Bengal, or go immediately to another missionary station; but Dr. Price seems to think that for the present Mr and Mrs. Hough will remain at Rangoon, and that Mr. and Mrs. Judson will remove to some place where they will be surrounded by Burmans, but under the British government. Dr. Price himself will soon return to Ava, as soon as he can procure a passage back in the steam vessel which it is supposed will be the latter end of this week, or the commencement of the following. You will, no doubt, receive all the interesting particulars from their pens, as also from Messrs. Wade and Boardman, who will, I expect, soon leave us, to join Mr. and Mrs. Judson. Our most fervent prayers, and good wishes for success in their undertaking, as also for their happiness in a temporal and spiritual sense will follow them wherever they go.

With our united kind love to yourself and Mrs. Baldwin, I am, my dear Pastor, yours respectfully and affectionately,

E. H. JONES.

The accounts, for the past month, of the Treasurer of the Baptist Board of Foreign Missions have been received, but we are obliged to postpone their insertion.

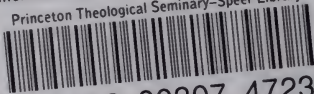
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